HIEROGRAPHIE

FLANDERS

THE

Enemies Overthrow:

OR,

The RIGHT WAY to Get

VICTORIES,

BOTH AT

Sea and Land.

A

Faſt-SERMON

Preached in the Pariſh Church of *Eaſt-Horſely* in *SURREY.*

By *SAMUEL BOUNCHER*, M. A.
and Rector of the ſaid Church.

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AN
Advertiſement
TO THE
READER.

IF you find your Soul ſo backward to Godlineſs *and* Loyalty, *that you think you cannot imbrace them, without your Affections are allured with the enticing Words of* Man's Wiſdom, guilded Language, ſoft Phraſes, flattering Speeches, *a lofty Strain, and Rhetorical Bravery: I adviſe you before-hand, not to ſpend time in reading the following Sermon; for if you do, you will certainly loſe*

1 Cor. 2. 4. Col. 2. 4. Pſal. 55. 21.

your

your Labour: Such Ornaments are too coſtly for the Country; Soft Rayment is fit for ſuch as live in King's Houſes. *But if you think that you ſhall call on the Lord with the more fervent Zeal, and acknowledge him worthy to be praiſed, with the more enlarged Affections; for being taught the Knowledge and Practice of his Will, in a ſtyle of his own chuſing,* King David's *own Phraſe, the Language of the Holy Ghoſt; a Stile ſo low, and clear from all knotty Incumbrances, that it may be eaſily ſtept over, even by the meaneſt: then I adviſe you to be diligent in reading it, becauſe that is the way to prevail the ſooner with God, to give you a Glorious Conqueſt over your Enemies. And therefore God commands that all things in his Service be done to edifying;* 1 Cor. 14. 26. *And accordingly, all things in our Common-Prayer, or Divine Ser-*

Matth. 11. 8. *Luke* 7. 25.

Deuter. 16. 6.

Dr. *Beveridge's* Sermon on 1 *Cor.* 14. 26. concerning the Excellency and Uſefulneſs of the *Common-Prayer. A. D.* 1683.

vice

vice (*as Dr.* Beveridge, *that able and Religious Divine, hath ſufficient'y ſhewn*) *are exactly fitted to the Rule.*

But your Labour will yet be in vain, if you do not lay aſide all Prejudice and Partiality: nothing can promote Edification ſo much, as Prejudice can hinder it. If you hear or read any Man, with a Prejudice againſt him, let his Doctrine be never ſo edifying, you will ſlight and diſ-regard him. like deaf Adders, that ſtop their Ears againſt the Voice of the Charmer, charm he never ſo wiſely; *tho' Wiſdom is better than Strength, yet the poor Man's Wiſdom* (*ſaith* Solomon) is deſpiſed, and his Words are not heard, Eccleſ. 9. 16. *Nay, our Saviour himſelf, though he ſpake, as never Man ſpake; yet when ſome of his Auditors, tho' many of them his own Diſciples had conſidered the means of his Birth,* &c. They were ſo offended, that they went back, and walked no more with him, *John* 6. 66.

Pſal. 58. 5.

Matth. 13. 55.

Sith

An Advertiſement to the Reader.

Sith then, you plainly ſee, that your Fruits in Hearing or Reading are all blaſted by the Peſtiferous Breath of Prejudice: You know you cannot be too careful to avoid it; no, nor raſh Cenſuring, nor Curioſity, nor Self-conceitedneſs, nor whatſoever is an Enemy to Charity and Edification. *And what You know, he deſires You to* remember to do, *who remains*

1 *Cor.* 8. 1.
1 *Cor.* 16. 14.
2 *Pet.* 1. 12.

Your Faithful Friend and Servant,

Sam. Bouncher.

THE

THE
Enemies Overthrow, &c.

2 *SAM.* Chap. XXII. Ver. 4.

I will call on the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine Enemies.

KING *David*, (the Man after God's own Heart) hath (in this his Song of Gratitude) taught us, both by Precept and Example, not only our Duty of Thankſgiving to God, when he hath ſaved us from our Enemies; but our Duty of Prayer to God, in order to obtain ſuch a Deliverance, when we have occaſion to fight with them.

And now we have ſuch an occaſion offered us: God hath raiſed up the *French* King, and his *Popiſh* Adherents, to make a terrible War againſt us; a War, ſo great for Multitude, that it threatens Ruin to the whole Kingdom, both Church and State.

But we truſt in God, who is ever watchful over his, with a ſpecial Eye of Providence, that (in his good time) as ſoon as he hath done Fatherly correcting us for our Sins, he will deliver us from all their Rage and Cruelty; yea, he hath promiſed to ſave us, if we call on him, as King *David* did; though not for our ſakes, becauſe we have nothing Praiſe-worthy in us; yet for his Name ſake, becauſe they are not only our Enemies, but his too; eſpecially only Ours, becauſe they are his.

Luke 17. 10. *Pſalm* 106. 8.

Therefore, let us beware of depriving our ſelves of ſuch a Gracious Deliverance, as King *David* had, by our negligence, to *Call on the Lord, who is worthy to be praiſed.*

I will call on the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine Enemies.

By theſe words we are taught, that the right way to get the Victory over our Enemies, is, *To call on the Lord, who is worthy to be praiſed.*

Wherein are contained theſe four Obſervables:

1. King *David*'s Prayer; *I will call.*
2. The Object of his Prayer; *The Lord.*
3. The reaſon of the Object; *Why the Lord is to be pray'd* unto; to wit, *Becauſe he is worthy to be praiſed.*

4. The bleſſed Iſſue of his Prayer; *So ſhall I be ſaved from mine Enemies.*

Well begun, half done: I begin with Prayer; which, that it may be prevalent with the Lord, *to ſave us from our Enemies*, muſt be qualified with theſe Ingredients: *Mat.* 21. 21.

Firſt, It muſt be animated by Faith, as the chief Ingredient; it is the Mother-Grace, and all the reſt are but as Daughters, or Hand-maids; yea, it hath the Power of a Deity in it; it will *remove Mountains, and work Miracles*: You may read a Comment of its Power in the 11th. of *Hebrews*, *Whatſoever ye deſire when ye Pray*, (provided they be not things hurtful, and to bad Ends) *believe that ye receive them, and ye ſhall have them.* *Mark* 11. 24. For the reaſon why ſome *ask, and receive not*, is, (ſaith St. *James*) becauſe *they ask amiſs*; that is, *either ask for things, not convenient to be given, or not by Faith in the Name of Chriſt*, John 16. 23. *Mark* 10. 17. *Luke* 9. 45. *James* 4. 3.

Secondly, Humility (the Grace I mean, and not the Moral Vertue) is the next Ingredient: With which, if a Man's Prayers be not qualified, it is impoſſible that the Lord ſhould have any reſpect unto them, in as much as he looks on the (*a.*) *Proud afar off*, and then only to lay them low; but his *Ears are open to the Cry of the* (*b*) *Humble.* And as ſure as Pride goes before (*c*) *Faſt-days are called Days of Humiliation, becauſe they are in order to Humility.* *a. Pſal.* 35. 13. *Iſa.* 2. 11. *b. Pſal.* 9. 12. and 10. 17. *Pet.* 5. 15. *c. Prov.* 16. 18,

Deſtruction, their *Humility* (as *Job* ſaith) ſhall *ſave them*; you are then moſt likely to have the beſt Succeſs againſt your *Enemies*, if when you addreſs your ſelves to God, you put off your Honour: The low Conceit of your own worth, is the high way to *God's* (*d*) *Favour*; the Humility, even of *Ahab* himſelf, averted the Evil intended againſt *him* (*e*); and the *Humble Prayer* of *Manaſſeh* brought *him from Captivity*, and *reſtored* (*f*) *him*. And what ſhould I ſay more? the *Humility of Rehoboam*, and the *Princes of Iſrael*, not only *turned away God's Wrath*, but procured (*g*) *Deliverance* it ſelf; yea, *Humility in Grace will exalt us to Glory*, James 4. 10.

Job 22. 29.

d Prov. 29. 23.

e. 1 Kings 21. 29.

2 Chr. 32. 26.

f. 2 Chr. 33. 12, 13.

g. Chron. 12. 7.

Thirdly, Contrition, which is ſo near related to *Humility*, that, like loving Siſters, they go Hand in Hand together in *God's* (*h*) *Favour*; ſo they muſt in our Petitions too, if we expect that God ſhould hear, and *ſave us from our Enemies*: The (*i*) *Calves of our Lips* will never make a Sacrifice acceptable to the Lord, unleſs they be offered up unto him upon the Altar of a broken and contrite Heart; for he hath only regard to *him that is Poor*, (or Mean in his own Eye) *and of a contrite Spirit, and trembleth at his Word*, Iſa. 66. 2. When *Joſiah's Heart was tender, and humble before God*, then it was that the Lord heard his Prayers, 2 *Chron.* 34. 27.

b. Iſaiah 57. 15.

i. Hoſea 14. 2.

Fourthly,

Fourthly, Zeal and Fervency muſt alſo ingred our Prayers, as they did the Prayers of (k) *Epaphras*; for *the fervent Prayers of a Righteous Man availeth much*, ſaith St. *James*.

Fifthly, Importunity muſt by no means be wanting; we muſt not expect to prevail with the Lord againſt our *Enemies*, unleſs they be as earneſt, and as frequent in our Requeſts to him, as blind (l) *Bartimeus*, or the Woman of (m) *Canaan*. Don't we ſee, that Importunity will make Men on Earth to ſhew Mercy, when as otherwiſe they have no (n) *Inclination*? How much rather then our *Father in Heaven*, who Wills and Approves it? *Luke* 11. 9. God ſometimes withdraws himſelf from his People, in the ſweet Senſe of his Love and Favour; gets him to the *Mountain of Myrrh*, and to the *Hill of Frankincenſe*, and there holds their Expectation for a while, with an *Expectare jube*, that they may the more earneſtly deſire his Return, and that upon their Importunity, he may the ſooner deſcend from the *Mountain*, and ſhine upon them with greater Mercy than before. *Come with me from* Lebanon, *my Spouſe with me from* Lebanon. *Cant.* 4. 6, 8.

k. *Coloſ* 12. *Jam.* 4. 16.

l. *Mark.* 10. 16. m. *Matt.* 15. 22. n. *Luke* 11. 8

Laſtly, We muſt not forget, that our Prayers muſt alſo be conſtant and frequent, like our Saviours, when he Prayed the ſame words (o) *three times*; yea, and they muſt be continued, *without*

o. *Matt.* 26.

ceaſing

ceaſing, 1 Theſſ. 5. 17. which is ſo ſaid, either Hyperbolically, to ſhew their Frequency; or Litterally, to ſhew that we muſt not *ceaſe* Frequency in Praying, till the thing be obtained, which we pray for.

Our Prayers being thus qualified, muſt needs prevail with the Lord againſt all danger of the Enemy, becauſe they contain, as it were, *the whole Armour of God*, which is impenetrable. If a Souldier would but dart up ſuch a Prayer to God, when he is fighting with his Enemy, he would certainly find it ſtrengthen his Courage and Reſolution, and give Efficacy to his Arms, as *Scanderbeg*'s Arm to his Sword; yea, and at length too, he would find it get him Victory; for what can prevail ſo much againſt the *Enemy*, as the fervent Prayers of a *Righteous Man*? whereas they are Pow'red out by Faith, in the Name of the *Beloved*, *in whom alone we are accepted*, Eph. 1. Yea, they will ſave us from our Infernal *Enemies*, much rather from our Temporal.

Eph. 6. 11. &c.

Therefore (ſaith *David*) *I will call on the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine Enemies.*

King *David* never went to War with his *Enemies*, before he had ſought help of the Lord againſt them, by ſolemn Prayers and Supplica-

plications, that he might be moved thereby to give him a Glorious Conqueſt over them; as, Thanks be to God, we have now ſolemn Faſt-Days appointed by Their Sacred Majeſties, to take the ſame Courſe againſt Ours, that we may have the ſame Succeſs: For they plainly ſaw, that if *Moſes*'s Hands be not lift up to Pray, as well as *Joſhuah*'s to Fight, there is little Hope of a (p) *Victory*: Prayer is the Key that opens the Treaſury of God's Favour. St. *Peter*, when he was in Priſon, obtained ſuch Favour from God, by the inceſſant Prayers of the Church, as well as his own, that he ſent an *Angel from Heaven to* (q) *deliver him.* O what cannot be done by the Prayers of the Faithful? They *will ſave the* (r) *Sick, raiſe the* (s) *Dead*; nay, a Man may be *ſaved, even from the Devil* himſelf, by Prayer and (t) Faſting. And what ſhould I ſay more? Prayer is ſo Potent, that it will move even God himſelf (who is Omnipotent) to hold his Hand, and *turn from the Fierceneſs of his Anger*, Exod. 32.

p. *Exod.* 17. 11.

q. *Acts* 12.

r. *James* 5. 14, 15.

s 1 *Kings.* 17. 21.

t. *Mat.* 17, 21.

Now, the reaſon why the Prayers of the Faithful ſhould have ſuch a Conquering Power in them, as to overcome, as it were, even God himſelf, (who is invincible) is; becauſe they are not properly ours, but the Interceſſion of God's holy Spirit in us, preſented in the Name of *his Belov-*

ed Son, in whom he is well pleaſed. Rom. 8. 26. Matt. 3. 17.

2. The Object therefore of our Prayers, is, and muſt be the Lord alone: King *David* calls on none other than the Lord, to ſave him from his Enemies; and that becauſe he alone is *worthy to be praiſed for Deliverance*, as having in him Power (ſignified here by his Name יְהוָה) only ſufficient *to ſave us from our Enemies*; in which Reſpect, *ver.* 2. he is called our Rock, our Fortreſs and Deliverer. When all ſecond Helps fail, and are at a ſtand, *The Lord is a preſent Help in the time of Trouble, to all that truſt in him: Such an Help he was to* Iſrael *at the Red Sea, and ſuch an Help he was to* Jehoſaphat *in his Battel with the great Multitude of the Heathens*, when they were able to do nothing, but to ſtand ſtill, and ſee the Salvation of God.

And in their other Battles with the *Heathens*, when the Battle was not only God's, but theirs two; yet the Lord was ſtill *a preſent Help to them in their Troubles*, no leſs than he is to Us (their Succeſſors) at this Day: He was ſtill the Rock of their Salvation, their only Fortreſs and Deliverer: It is impoſſible, that one Man among them ſhould have been able to chaſe a Thouſand, and Two to put

Ten

Ten (*u*) *Thouſand* to flight, had not the Lord been preſent to give them (in the very (*w*) *Hour* of Battel) extraordinary Strength and Valour: neither is it conceivable that ſuch an Handful, as it were, ſhould have been able to encounter ſuch Multitudes, as they did, had not the Lord taught their *Hands to* x. *War, and their Fingers to fight*; yea, *who is worthy to be praiſed*, like the Lord, for Might and Power?

u. Deut. 32. 30
w. Par. Mat. 10. 19.
x. Pſal. 144. 2.

Angels therefore may not be petitioned, becauſe they cannot *be worthy to be praiſed*, for any Power they have to Save or Deſtroy; becauſe they have it only by delegation from the Lord, as his Miniſters and Repreſentatives: And if not Angels, then certainly not Saints, nor any *God that cannot ſave us*. Iſa. 45. 20.

Pſalm 148. 2. Pſalm 91. 11. Gen. 19. 2 Sam. 24. 16. Mat. 4. 11.

Why then ſhould any be ſuch Sots, as well as Sinners, to invocate any other *y. Object*, but the Lord only, for Life and Salvation? only the Lord himſelf hath ſent them *ſtrong Deluſion, that they ſhould believe a Lye: That they all might be damn'd, who believed not the Truth, but had Pleaſure in Unrighteouſneſs*. 2 Theſſ. 2. 11, 12.

y. Col. 2. 10.

Neither are they leſs to blame that ſacrifice to their *a. Net*, aſcribe that Praiſe and Victory to themſelves, and their *Humane Helps*, which is due only to the *b. Lord*; not unlike the Vain-Glorious Papiſts, who give God's Praiſe to *Graven*

a. Hab. 1. 16. Acts 12 21. Pſal. 20. 7, 8. *b.* Deut. 10. 21. John 9. 24.

c. *Isa.* 42. 8. d. *Acts* 4. 12. *Rom* 5. 18. *Eph.* 1. *Isa.* 26. 12. e. *Luke* 17. 10.

ven c. Images, and ascribe that Salvation to their own Works and Righteousness, which is due only to *d. Christ's*, our *Lord and Saviour*. For as there is nothing *Praise-worthy*, that can be done by *e. us*; so there is no King (saith *David*) *saved by the Multitude of an Host*; *a mighty Man is not delivered by much strength*; *an Horse is a vain thing for safety, neither shall he deliver by his great strength.* Psal. 33. 16, 17.

Now, the reason why the Lord will not deliver his People by any great Strength or Number, is, first, *lest they should vaunt themselves against him*, and impute their Salvation to themselves, *Judges* 7. 2. Secondly, that his Power being made the more conspicuous by their Weakness, they may relye the more on him and his Mercy, for Deliverance, as is evident in the following Verses of the fore-mentioned Psalm. *Behold the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy, to deliver their Soul from Death, and to keep them alive in Famine. Our Soul waiteth upon the Lord; he is our help, and our Shield; for our Heart shall rejoyce in him, because we have trusted in his holy Name. Let thy Mercy (O Lord) be upon us, according as we hope in thee*; from ver. 17. to the end.

I know

I know that all Men that do well, are alſo worthy to be *f. praiſed*; they that fight valiantly (like K. *David* and his Worthies) in a good Cauſe, for God, and their Countrey, let them live or die, ſhall not want their due Praiſes; thoſe that honour God, God will certainly *g. honour*. But then the Praiſe that they are worthy of, is but *ſecundum quid*, in ſome Meaſure, and not abſolute as in God; becauſe the Good they do is originally from God, as Waters from the Fountain: and therefore they are bound to give the Praiſe to God, becauſe he gave them that Good, for which they are worthy to be praiſed.

f. *Iſa.* 61. 3. 1 *Pet.* 2. 14. *g.* 1 *Sam.* 2. 30.

Therefore, if we expect that the Lord ſhould rejoyce our Hearts, with a gracious Deliverance from our Enemies; we muſt be careful to avoid Vain-Glory, and worldly Confidence, and to put our truſt only in him and his Mercy, and to give him his due of Praiſe and Honour. For, as we read, 2 *Chron.* 20. when a great Multitude of the *Heathens* came againſt *Jehoſhaphat* to Battel, and he had proclaimed a Faſt, that he and his People might ſeek help of the Lord againſt them; they no ſooner began to Sing and Praiſe the Lord, but their Enemies were *ſmitten*. *v.* 22.

In order hereunto we muſt not forget (not only upon our ſolemn Faſt-Days, but at all other Seaſons beſides, during this preſent War)

to call on the Lord for Relief and Succor, with due Acknowledgment, that he is worthy to be praiſed for our Deliverance.

I will call on the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine Enemies.

1. We muſt call on the Lord, in the behalf of their Sacred Majeſties, (whom he hath ſet over us) that he would be Graciouſly pleaſed to preſerve the Queen at home from all Invaſions, Plots and Treaſons: and the King abroad, from all Devices, Practices and Attempts of the Enemy; That he would be a *Wall of Fire about his Camp, and the Glory in the midſt of it*; a Wall of Defence about it, and a Conſuming Fire to the Enemy that aſſaults it, and the Glory in the midſt of it, to make it rejoyce with Joy and Gladneſs; That he would ſtand by Him, and cover His Head in the Day of Battle; That he would appoint Salvation to Him (whereſoever He goes) for Walls and Bulwarks; and in the Concluſion, Crown Him with Victory and good Succeſs, and bring Him back with Joy and Triumph.

Zach. 2. 5.

2. We muſt call on the Lord, in the behalf of their Arms, both at Land and Sea; that he would be Graciouſly pleaſed to keep them from falling into the Snare of Sin, that they may not fall into the *Snare of their b. Enemies*, (whoſe

b. Joſh. 7.

(whoſe Mercies are cruel) eſpecially, that he would be Graciouſly pleaſed to keep them from falling into the Sins of Drunkenneſs and Uncleanneſs, the two greateſt Snares of them all. For, *i. Prov.* 12. 10.

1. Drunkenneſs not only hinders Men's Prayers from Strengthning them againſt the Enemy; but alſo makes them ſo Weak and Drowſie, that they are not able to reſiſt them: it made the *Trojans*, after Ten Years Siege, to become a Prey to the *Grecians*; *Somno vinoq; ſepultum*, ſaith *Virgil*: for if Men do not Watch as well as Pray, how can they be able, either to defend themſelves, or offend their Enemies? St. *Peter* therefore exhorts us to be Sober, and *Watch unto Prayer*, 1 *Pet.* 4. 7.

Drunkenneſs muſt needs Cowardize Men againſt the Enemy, becauſe it begets in them the Properties of a Coward; it will make them Vaparadoes, fill them with Cracks and Bravadoes.

2. Uncleanneſs, which uſually follows Drunkenneſs, comes not far behind it for Cowardizing Men againſt the Enemy; it abſtracts the Mind from Martial Proweſs, by too much intention upon Carnal Objects, and makes Men Fearful to engage, becauſe with their Lives they muſt loſe their Voluptuouſneſs. Therefore the *Midianites*, ſeeing there was no Enchantment to overcome *Jacob*, nor Divination againſt *Iſrael*, tempted them to commit Whoredom, as a Wile to make them become a Prey unto them, as is evident in the matter of *Zimri* and *Cosbi*, *Numb.* 25. *Numb.* 23. 23.

Conſi-

Conſidering this, Soldiers above all Men, (except the Clergy) are concerned, not only to be very Eminent in all Vertues, but to exceed even *Alexander the Great* himſelf, (that brave *Heathen* Warrior) in Soberneſs and Chaſtity. Yea, and to be daily Watching too, and ſtanding upon their Guards, in a Spiritual Senſe (I mean) more than in a Temporal, becauſe it may be, for ought they know, their Fortune in a ſhort time, not only to engage, but to loſe their Lives too; and when Life is gone, all is gone, no hope of Heaven remains. We muſt never look to come here again, to be tryed with another Life. God indeed ſometimes may chance to ſpare the Wicked for the ſake of ſome Righteous Man or Men, whom he hath promiſed to *ſave* from their Enemies; as for St. *Paul*'s ſake, *the Men that were with him in the Ship, had their Lives given them for a Prey.*

Plutar. *in Vita* Alexandri.

k: Pſal. 41. 2. *Acts* 27.

But then they muſt conſider, that ſuch a Preſervation is only a Reſervation; either till the Enemy meets with them again, or ſome other Judgment find them out, as the Vulture doth the Prey; or elſe till they themſelves meet with a greater Wrath in Hell.

Raro antecedentem Sceleſtam. deſeruit pede pœna claudo. *If Sin march before, aſſured Vengeance will be in the Reer,* Job 4. 8. Numb. 31. Joſh. 7. Jer. 5. &c. *Sin will haunt a Man till it find him out, like a Blood-Hound, or dogg him, as the Hue and Cry doth the Felon.*

Secondly,

Secondly, We muſt call on the Lord, that he would give them one Heart, and one *m.* *Soul*, to ſtrengthen them with the Bond of *n.* *Unity*; that they may be both a ſafeguard to themſelves, and a Terror to their Enemies. For if they ſhould be divided among themſelves, their Enemies would quickly break their Ranks, and bring them to *o.* *Deſolation*, killing ſome, and impriſoning others; whom, when they have at their cruel Mercy, they will add Affliction to Affliction, and uſe them worſe than Dogs; yea, and without any Fear or Wit, inſult upon them too, with greater Contempt and Scorn, than the Frogs did upon the Block in *Æſop*'s Fables: Whereas, if they be well compacted, and united together with the Bond of *p.* *Love*, and true Religion; they will not only terrifie their Enemies with their Army, with Banners; but *Jehu* like, (without any fear of their Colours) they will ruſh in upon them with ſuch Courage and Reſolution, that they will ſoon either put them to flight, or vanquiſh them.

m. *Acts* 4. 32.
n. *Eph.* 4. 16.
1 *Sam.* 25. 15.
o. *Matt.* 12. 25.
p. *Coloſ.* 3. 14.

Laſtly, We muſt not forget to call on the Lord, in the behalf of our *q.* *Enemies*; that (if it be his bleſſed Will) he would be Graciouſly pleaſed to make the Conſideration of our former Victories over them, both at Land and Sea, to be a means to convert them; that being

q. *Mat.* 5. 44.

ing become his Friends, they may no longer be our Enemies.

And we muſt heartily wiſh too, (with the good Pleaſure of God) that they may ſin no more in this nature againſt the Lord, leſt a worſe thing come unto them; that they may no more rant it with *Pharaoh*, ſaying, *I will purſue, I will overtake, I will divide the Spoil: My Luſt ſhall be ſatisfied upon them: I will draw my Sword, my Hand ſhall deſtroy them*, Exod. 15. 9. leſt they provoke the Lord to drown them in a Red Sea of their own Blood.

John 5. 14.

But ſince they are implacable, and reſolved to continue the Enemies of God, and ours ſtill; we muſt as earneſtly call on the Lord for our own Safety, and Help againſt them, that he would be Graciouſly pleaſed to grant, that their Pride may be mortified, their Injuſtice chaſtiſed, and all their Deſigns and Machinations have no better Succeſs againſt us, than their late ridiculous Threats in *England*, and cowardly Triumphs before the Victory; than their vain Glorious Pomp, and Childiſh Shews in *France*, and their vain Brags and Boaſts in *Ireland*; that their Preparations may be as vainly ſpent, and their Forces diſabled from hurting us; that they may be hem'd in with their own Entrenchments, and that their Guns may either recoile on them-

themſelves, or not give Fire againſt us. And finally, That their Great Multitudes, and extraordinary Strength, on which they bear themſelves ſo high, become no further uſeful, than to Embelliſh our Trophies, and Enoble our Victory. *Gal.* 5 12.

But, *ſecondly*, If we would have our Prayers effectual, we muſt not only *call on the Lord to ſave us from our Enemies*; but we muſt alſo gratefully acknowledge him *Worthy to be praiſed, for his Power and Mercy in delivering us.*

Firſt Therefore, let us *bleſs his Holy Name*, for looking upon us *with an Eye of Pity and Compaſſion in the Day of our Diſtreſs*, in ſtirring up the Hearts of the Kingdom, *to call in ſuch a David, as our King is*, to be the *Inſtrument of our Deliverance* from ſo many great Dangers that we were in; the danger not only of having our Throats cut, and the danger of loſing our Laws, Liberties, Properties, and other Endearments; but the Danger of loſing our *Religion* too, our *Heaven-Director*, the greateſt Endearment of all: Yea, and the Danger of having our whole Land drowned again with *the Floods of Popery and Superſtition.*

Secondly, Let us continue our Praiſe and Thankfulneſs ſtill unto the Lord, for his Continuation of this Great Bleſſing ſtill unto us; for his Special Providence, in Delivering Him from ſo many great Dangers as He has been in, both at Land and Sea; that He may be ſtill the Inſtrument of our Deliverance.

Thirdly, Let us double and treble our Praiſe and Thankfulneſs unto the Lord, for giving us ſuch a *David*, as our KING is, to be the Inſtrument of our Deliverance; a Man ſo fit both in Head and Heart, rightly Qualified not only with Wiſdom, but Animated too by a Good Cauſe in every Enterprize, with ſuch Courage and Reſolution; that it is Obſervable, and Memorable too, That before he came to *London*, his very Name (as *Scanderbeg*'s the *Turks*) put to flight the Arms of the *Late King* without any Blood-ſhed.

And indeed what was true of *David*, was remarkable in him: God rejected *Saul* from being King, becauſe he ſaw by his preſent Tyranny and Diſobedience in the Caſe of the *Amalekites*, that he would prove but an ill *Governour of his Church*; and in his room *he choſe David* his Son-in-law to be his Succeſſor, becauſe he was a man *after his own heart*, who

s 1 *Sam.* 15.

would

would fulfil all his *s* Will. Whereupon *Saul* bore such a Spleen against *David*, that he was resolved to Defeat, as it were (if possible) the Decree of the *Almigbty*, by killing of *David*, as soon as an Opportunity did present it self, 1 *Sam.* 18.

s Wills in the Orig. *the Will of his word and the Will of his works.*

Πάντα τὰ θελήματα. μου. *Acts* 13. 22.

When as *David* though he had *Saul* often at his mercy, yet he would not touch so much as an Hair of his Head, for all he sought so much to Disinherit him; his Heart smote him, when he did but *cut off the Skirt of his Royal Robe*; not because he was his Father-in-law, but because he was the *Lord's Anointed*, 1 Sam. 24. 4, 5, 6. His Zeal against the *Amalekite*, will shew you what a fearful thing it is for a man to stretch forth his hand to destroy the *Lord's Anointed*, be he as great a Tyrant as King *Saul*, or as great an Idolater as *Jeroboam*, 2 *Sam.* 1. 14.

But to proceed in the right qualifications of the Instrument of our Deliverance; His Wisdom hath sufficiently displaied it self in all His Concerns, both in the Order of His Government, and in the Disposal and right Management of His Wars with the Enemy; and His Valour was no less seen in their Prosecution: For

as ſoon as He and his Queen had ſecured the *Almighty* for their Second, by appointing Solemn *Faſt-Days* to call on the Lord in the behalf of their Arms in *Ireland*, his Courage broke out like Lightning, and quickly got him the Fortune of *David*, in *killing his Thouſands, and ten Thouſands*; and like a Torrent, of driving all the reſt before him: Which his Souldiers and Commanders (though Valiant Men) were not able to do without him.

1 *Sam.* 18.7,8. *Pſal.* 3.6.

But where He (in His own Royal Perſon) came in among them, their Courage revived, and they ſoon made the Great Multitudes of their Enemies but little handfuls; and no marvel, for even an Army of Hares (they ſay) would be able to do great matters, if they had but a Lion for their Leader: His coming into the Field was not ſo much as a King, as an Invincible Captain; He did not only Command his Souldiers to attempt this or that, but He ſaid, *Come let us do it*: He appeared the firſt to ſwim Rivers, and to attempt any approaching Danger: He made another *VVorthy*, in ſquandring and breaking through the thickeſt Troops of his Enemies, maugre all their Force and Ammunition; for the *Lord of Hoſts was ſtill with him*, who always *watch'd over him* with

with a ſpecial *Eye of Providence*, the Bullets that flew about his Ears, and skirmiſh'd him, he gave a Commiſſion not to hurt him; He put upon him *his own Armour*, infinitely more Impenetrable than the Armour of *Achilles*, and gave him a Guard too, infinitely more powerful than his own, a Guard of *Angels to protect him in all his ways.* *Pſ.* 34.7.

Yea, God gave him ſuch Wiſdom and Valour, that his very Name at laſt (as at firſt) put to flight all the Forces of the *French* and *Iriſh*: Whereby God hath conferred upon him more Honour than all his Predeceſſors had both ſince and before *William the Conquerour*. Oh! how pleaſant a thing it is, to commend thoſe that are beyond Commendation.

He honoured God, and God honoured him; he Fought for God's Cauſe, his Intereſt and his Glory, the true Primitive, Proteſtant, Reformed Religion, againſt *Popery*, that *Monſtrous Birth of Antichriſt*, and the *Whore of Babylon*: And therefore I ſay, *the Lord of Hoſts went with him*, and at length gave him a Total Victory, and all *Ireland* again.

This I have mentioned, to let you ſee, how much you are obliged to *Praiſe the Lord*, for giving

giving you ſuch a Prince (as our King is) to be the Inſtrument of your Deliverance.

But *Fourthly*, We muſt not forget, that we are no leſs bound in Duty to *praiſe the Lord* for all our Deliverances; not only to Repraiſe him for all our former Victories and Deliverances in *Ireland*, and before; but alſo to *return him Thanks* for thoſe he hath given us lately, both at Land and Sea; leſt through Ingratitude we render our ſelves uncapable of receiving that *Gracious Victory and Deliverance*, which we now ſo earneſtly call upon him for; for, *Qui non eſt gratus datis, non eſt dignus dandis*; *He that is not thankful for Benefits received, is not worthy to receive any more*; is the Dictate of common Reaſon it ſelf. Do but conſider how much the *Iſraelites* provoked the Lord by their Unthankfulneſs; and you will quickly be convinced, That there is no Sin among all the Fruits of the Fleſh, ſo odious as the *Sin of Ingratitude*: yea, *Ingratum dicas, omnia dixeris*; ſay, *That a man is Ungrateful, and you can ſay no worſe of him*; for, Unthankfulneſs treads upon the Heels of Unholineſs; and, *Without Holineſs no man muſt ever ſee the Lord*: Heb. 12. 14.

2 *Tim.* 3. 2.

Can

Can we expect that God ſhould Deliver us from our *Spiritual Enemies*, and Crown us with Glory in Heaven, if we refuſe to acknowledge *Him worthy to be praiſed* for Temporal Deliverances? Or, can we think that God would ever have Delivered us, but that we ſhould give him Thanks, and Praiſe him? O no, his Glory is a thing ſo peculiarly deſigned in all his Works, that he cannot part with it without making his Labour vain: If therefore we do not give him his due of Praiſe here, he muſt have it of us by conſtraint in *Everlaſting Burnings*.

O therefore if we love our *Everlaſting Peace*, as well as our *Temporal*, let us not be ſlack to do it; and if *Temporal Advantages* are the beſt incentives to *Spiritual Performances*, this conſideration alone is enough to move us to it; to wit, That the Praiſe of God is a thing (ſaith the *Pſalmiſt*) *both pleaſant and comely*; and the Reaſon is, because it fills the Heart with Joy, whereby Pleaſantneſs and Comelineſs are produced by the Rarifaction of the Blood and Spirits: *Pſa.* 147. 1. *Pſ.* 33. 1.

As

As when *King David danced before the Lord, and all the Houſe of* Iſrael *brought home the Ark with Praiſe and Shouting*, 2 Sam. Chap. 6. verſe 14, 15.

Firſt then, Let us inſpect him in the Book of Creation, for there we may find (even in the meaneſt Creatures) his Power and Goodneſs wrote in ſuch Viſible Characters, that the blindeſt *Atheiſt* that is, may run and read his Praiſe in them.

Secondly, Let us learn *Holineſs* out of his Written Word, and labour to perfect it in *his fear*, for that is the way to *praiſe and glorifie him.* The Lord is *Glorious in Holineſs, fearful in Praiſes, doing Wonders*, Exod. 15. 11. *The Lord our God is holy*, and we ought to be holy too, as he is *Holy*; that he may *Inhabit the Praiſes of* England, as he did the *Praiſes of* Iſrael. Thoſe Glorifie God, who out of a Holy Fear of him, *order their Converſation ſo, as it becometh the Goſpel of Chriſt*; and bring him forth *much Fruit from the Tree of Holineſs: And Righteouſneſs and Praiſe do ſpring out of the ſame Root of Godly*

2 *Cor.* 7. 1.
Levit. 19. 2.
Pſ. 22. 3.
Pſ. 22. 23
Phil. 1. 27
Joh. 15. 8
Iſ. 61. 11.

Godly Fear, and bloſſom together: It is the part of a *Righteous man* (as ſoon as by his fervent Prayers he hath prevailed againſt the Enemy) to *Rejoyce in the Lord*, and with *Uprightneſs of Heart to praiſe and glorifie him.* Ja. 4. 16. Pſ. 33. 1. Pſa. 50. 23.

This alſo is a Copious Subject; *Holineſs* is as manifold as all the Laws of God. Among which, I ſhall therefore now only Exhort you to the great Duty of *Love* and *Charity*.

Firſt, Becauſe it is ſo Comprehenſive, that it *fulfils all the Law at once.* Rom. 13. 8.

Secondly, Becauſe it may be called *Righteouſneſs it ſelf*; there being no greater Act of Injuſtice, than to withhold *Good from them to whom it is due, when it is in the power of thine hand to do it*, Prov. 3. 27. Gal. 5. 14.

Thirdly, Becauſe it is a Cement to faſten Men together, and make them as a *Wall againſt their Enemies*:

And, *Laſtly*, Becauſe it confers ſo many Bleſſings upon them that perform it: *Bleſſed is he that conſidereth the Poor, the Weak, or the Sick,*

the Lord ſhall deliver him in time of trouble; the Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the Earth. Yea, and that which is the greateſt Favour of all, he will not deliver him unto the mercileſs will of his Enemies, to be uſed by them as they pleaſe; a Torment worſe than *Death it ſelf*, Pſalm 41. 1, 2.

Præſtat mori, quàm miſerum eſſe.

In a word therefore; Let us joyn altogether, and *call on the Lord (who is worthy to be praiſed)* with united Hearts and Voices; be as importunate with him in our Prayers, as *Jacob* was when he *Wreſtled with his Angel, never letting him go, till he hath ſaved us from our Enemies*: That we may have as joyful an Occaſion to Praiſe him in a Solemn Thankſgiving, as now we have a Sad one, to call on him in a Solemn *Faſt* and *Humiliation*.

Gen 32. 24.

Soli Deo Gloria.